

Wm. E. Hillikin

WOMAN'S WORK

FOR

W O M A N .



A Union Magazine.

PUBLISHED MONTHLY BY THE
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,
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Woman's Work for Woman.



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SIAM has taken another step in its progressive march by coming into the Postal Union. This change is of especial interest to those who are in correspondence with our missionaries in that country, as hereafter letter postage will be but five cents per half ounce.

ATTORNEY-GENERAL GARLAND decides that the Indian is ineligible for the office of postmaster, because he is a member of a tribe and not a citizen of the United States, and cannot be held upon his bond. Yet a number of Indians *have* made good postmasters in the Indian Territory, and until now there has been no ruling against them. Wise men say, "Legislate further and make the red man a citizen as soon as practicable."

OUR Methodist sisters call our attention to the fact that the Old Testament revisers render Psalm lxxviii. 11 as follows: "The Lord giveth the word; the women that publish the tidings are a great host."

AN old colored woman, having listened with intense interest to a stirring report of the work being accomplished by the various woman's missionary organizations, exclaimed: "If de fust woman God ever made was strong enough to turn de world upside down all herself alone, all dese ought to be able to turn it again and git it right side up."

of a former subject. Millions for education, and as little as possible for display, is the language of his life. Washington is revered for the pure, self-sacrificing patriotism which spurned almost royal honors from the hands of the people. Mutsuhito has laid aside the prestige of divinity ascribed to him and his ancestors through many centuries. Washington helped to lay firm and deep the foundations of our republic. Mutsuhito, born to a throne of absolute power, has sought to give his people a constitutional government; and long ago bade them by solemn decree to prepare themselves by education for political freedom and representative government. Had not the freedom of the press, granted more than twelve years ago by his government, been madly abused, it is probable that his hopes in this direction would have been already partially realized.

That this is not too high praise is evident if we consider who and what the emperor claimed to be at his accession eighteen years ago—the one hundred and twenty-second emperor of an unbroken dynasty twenty-five centuries old; the direct descendant of the first emperor Gimmu, by title “King of Heaven and Sovereign Grandchild of the Sun Goddess.” Every one of his ancestors was worshipped as a god, and he himself was destined to be similarly worshipped, and in his lifetime he was to be regarded as too sacred to be seen even by the greatest of his subjects. Even the all-powerful Tycoon, coming in great state to render homage, approached him with head to the floor as he sat in awful majesty, with his head hidden behind a screen, beneath which only the ample robes which enveloped his sacred form could be seen. All these divine honors he has willingly laid aside. This sacred seclusion stood in the way of active work for his people; for their good he must free his limbs from silken cords and golden fetters, that they may have freedom of motion; and he must see his people and be seen by them. And this freedom he has won step by step. Before the revolution of 1868, which resulted in the abolition of the Tyconate and the restoration of the Mikado to his ancient position as actual ruler of the empire, his foot never touched the ground, and his longest journey was one of five or six miles in a

gilded ox-cart, closed in on all sides. But in 1869 he journeyed three hundred miles from his ancient capital, Kioto, to his new capital, Yedo—now called Tokio in honor of his coming to it. On the way many of his people saw him alight in well-remembered places, now for rest, now to view the magnificent scenery, now to taste the cool waters of some famous spring. It was a great event when, in October, 1871, he rode for the first time through the streets of Tokio in an open carriage. In the same year, as in 1873, the writer saw him and his court enter the Imperial University, and stood in his presence while classes showed their proficiency in physics and chemistry. The cry is now no more heard in all Japan, "*Sh ta no iro*" (prostrate yourselves), as he proceeds along the streets in carriage or on horseback attended by laneers.

All this, however, is of little import in comparison with other changes. The revolution of 1868 freed his empire of the most absolute and unrelenting despotism the world ever saw on so large a scale. For two centuries and a half fourteen Tycoons in succession had made Japan a "land of profound peace," as these despots called it—of deadly fear, as we would call it—by placing the heavy heel of power on the neck of prince and peasant alike. Sitting in his granite-walled and double-moated castle, the Tycoon compelled all the great lords to reside in his capital. They might visit their principalities every alternate year if they wished, but they must leave their families behind as hostages. Spies in every place kept the despot informed of any possible conspiracy against his power. Christianity was a special object of the distrust of the first two Tycoons, who sought to extirpate it, root and branch, by the most dreadful and bloody means. Vice in its most shameless forms was openly encouraged on the routes traversed by daimios and their retainers in their long journeys to and from their respective provinces. Even the emperor had to submit to be shorn of all real power, and remain in splendid and gilded seclusion, really a prisoner of state, while in name the fountain of all power and honor.

Mutsukito was a lad of sixteen years when he came to his shadowy throne. In two years he did his part in the overthrow

of the mighty usurpation. I need not relate the significant events of his history during this period of his reign, officially and appropriately named *meiji* (brightness). By the example of the emperor and members of his government, as well as by laws approved by him, purer and better morals have been taught the people.

"I am glad you are teaching moral science in the university," said the minister Mori to the writer, on learning that he was teaching his class "Wayland's Moral Science." "My countrymen know nothing of morals." In the same spirit the emperor appeared gladly to consent to the employment of Christian men as professors in the university, as teachers in the imperial schools, or as experts in other departments. No express restriction was placed upon their Christian work, and they were always allowed to teach the religion of Jesus in their homes. The writer was pastor of the Union Church of Tokio during the last six years of his connection with the university, and known to the emperor to be a preacher of "the wicked sect called Christians."* To the present time the emperor has shown in more ways than one his appreciation of the services of some of the Christian ministers and missionaries who have helped his people to knowledge, honoring some of them in signal ways years after returning to their native land. Surely we cannot help feeling that he is a man raised up by the Ruler of nations, and especially fitted for the great work he has done for his people and for their elevation to higher aims and modes of life.

May we not pray and hope that the great spiritual benefits which under his rule have come to thousands of his subjects may come also to him, and that he too may find the true God and Jesus Christ whom He has sent?

[The Mikado within a year has bestowed the diploma and insignia of the Royal Order of the Rising Sun upon five American gentlemen, former professors in the college at Tokio, and three of them are clergymen. One is Prof. Veeder of Lake Forest University, who has written for us the above sketch of the Mikado.]

* So called in the old edict against Christianity.

THE THIRD BIENNIAL NATIVE CHRISTIAN CONFERENCE.

THE following is the *résumé* of the Rev. Inagki's report of the *Dai Shim Bok'ki*, or Great Fellowship Meeting, held at Kioto on May 7-14, 1885:

The place of assembly was the most populous part of the city, not far from the great temple of Gi-on and its licentious neighborhood. The building, though in the neighborhood of some large foreign-style structures, was of the most rude and primitive sort. It was a straw-mat-covered shed, but, entering the rather disappointing structure, the inside was most tastefully ornamented with hanging curtains and large stands of flowers around the sides. Free openings for the light and air afforded many beautiful views of the neighboring hills, while at the end was a great wall motto, "Love one another," a type, said the narrator, of the Christian's heart,—the farther you enter the more beautiful it gets. The structure was 42 by 60 feet, and capable of accommodating 500 or 600 auditors. Owing to the very fine weather that lasted throughout the entire week, except a little rain on Sunday, no inconvenience was experienced from the unsubstantial building. The first part of the session was very properly observed as a prayer-meeting, led by Rev. Kanamori, pastor of the Congregational Church at Okayama, on the Inland Sea. Then the address of welcome by some distinguished Christian and scholar of Saikyo, and the reply by Pastor Okuno of Tokio, occupied the time of the morning session. In the afternoon there was a free conference on the subject of *Prayer*, led by Rev. Ise, of the Congregational Church at Imabarri, in the island of Shikoku. At night there were five-minute reports from representatives of fifty churches present. These were followed by the giving of thanks, which thanksgiving was followed by others at the stopping-places of the delegates. The morning session of the second day was devoted to a business discussion of the proposed closer union of a *Do-Mei-Kai*, or Evangelical Alliance. The afternoon session was occupied with free discussion of the subject of Revivals, and the evening with special prayer for the same, presided over by Rev. Miyagawa of Osaka. The third day morning session of the conference was devoted to the discussion of the *Do-Mei-Kai*. Dinner on this day for the delegates to the conference was furnished at the Palace Hotel, of Saikyo, Nakamura-ro. The room was so large that a hundred guests sat around its sides, leaving the centre open for the tables and the elegant, dignified waiters, who instead of being the hired waitresses of the hotel were the wives and daughters of the leading Christian men of the city. This fact impressed the representatives very profoundly of the reality

and beauty of Christian love. A leading gentleman of the city council—a Christian—performed the menial task of looking after the wooden clogs of the guests. The evening session of that day was given to the discussion of evangelistic work and to special prayer for churches and for individuals. A number of impressive occurrences took place that evening. Telegrams had been received from Yokohama and Tokio, announcing daily union meetings of prayer on behalf of the conference. Requests for prayer from Osaka and Kobe for a revival at those places were made. One, a very telling one, was from a man in very poor raiment who had walked all the way from Osaka to Saikyo, not being able to pay thirty cents fare, by railroad, asking that the brethren would pray for Osaka Christians, and for the pastorless church to which he belonged. Its former promising pastor, suddenly removed by death last year, were he living would have been one of their most valuable councillors. He desired their prayers that his place might be supplied. Also a letter from a backslider, formerly quite active, who deplored his fall and expressed his desire to meet his former brethren, was read. This brought a marked response from members from Tokio, and the special prayer that this repentant prodigal might be brought to their service to-morrow, Sabbath. He lived above seventeen miles distant, and how the prayer was to be fulfilled seemed a question even to strong faith. The brother who proposed the prayer was so much moved that he could not rest, so rising long before day he set out with another brother as a guide, and the two returned with the erring brother before the close of the morning service. (Some one observed on hearing this account that if all our prayers were followed up as vigorously as that there would doubtless be many more answers to prayer than now.) The man himself would gladly have escaped, but finding the brethren so warm and so much in earnest he seemed greatly encouraged and expressed return to his faith in Christ. While there was much to be grateful for in the circumstances of the brother seeking the wanderer, yet it is humiliating that it should require the representatives of fifty churches and above 500 brethren engaging in prayer to induce to so plain and palpable duty as seeking that which is lost or has wandered out of the way. The services on the Sabbath, 10th of May, were held in the straw-covered shed, and notwithstanding the rain, fully 500 to 600 persons were present. The sermon before the communion was preached by Pastor Okuno on "*Eli, Eli, lama sabachthani,*" and the Lord's Supper was administered by Rev. Ogawa, of Tokio. In the afternoon addresses or sermons were delivered by three other of the Kai pastors from Tokio. On the 11th and 12th of May, mass meetings for lectures and preaching of the gospel were held in one of the largest theatres

of Saikyo. The attendance was about 2300 hearers, fully one-fourth of whom were priests. There was good attention given, and little dissent manifested, and that even when some pretty hard hits were given to the priests. On the 13th a picnic to Arashiyama, and the descent of the almost precipitous rapids in boats was made by companies of the delegates from a distance.

Farewell exercises closed the sessions of the conference, and the companies of delegates resolved themselves into evangelistic corps for labor on their return to their respective fields. At Osaka and Kobe interesting meetings were held, also at Nagoya, Shizuoka, Mishima, and various points along the Tokaido. In these the members of the *Ichi-kyo-kai* were especially active. A very warm spirit of brotherly love and courtesy characterized the proceedings of the conference, and while there was not so much outward manifestation of the Holy Spirit's presence there was a deeper sense of His presence and need of His continued help than had ever before been experienced. All present seemed to recognize his presence and power, and have gone forth with greater reliance on His divine help and comfort. Many pastors expressed themselves as greatly comforted and refreshed.

MISSIONARY LADIES IN JAPAN.

REPRESENTING THE W. F. M. S.

Mrs. J. C. Hepburn, Yokohama.	Mrs. Theodore McNair, Tokio.
Miss C. T. Alexander, "	Mrs. J. R. Hearst, "
Miss Anna West, "	Miss Bessie Milliken, "
Miss Francina Porter, Kanazawa.	Miss Ballagh, "
Miss A. K. Davis, Tokio.	Mrs. J. M. McCauley, "
Mrs. Maria T. True, "	Mrs. T. T. Alexander, Osaka.
Mrs. Arthur V. Bryan, Tokio.	

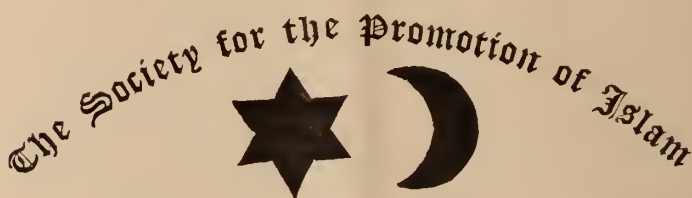
REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. T. C. Winn, Kanazawa.	Miss A. E. Garvin, Osaka.
Mrs. J. B. Porter, M.D., Kanazawa.	Mrs. C. M. Fisher, "
Miss M. K. Hesser, Kanazawa.	

HIGH TESTIMONY FROM AN UNEXPECTED SOURCE.

WE have never seen a higher tribute to the success of missionary work than that which is involuntarily paid in the following circular which has been circulated among the Mohammedans of northern Punjab. Mrs. Forman, who sends us the translation, writes that "the Maulvis have been in every street preaching and calling upon the faithful to abandon the missionary schools, but

none have done so yet. One of the Mohammedan teachers addressed a Maulvi thus, 'Oh, Maulvi, have you been asleep all these years? The Miss Sahibs did not come only yesterday.' Another teacher said to me, 'Oh, *Mem Sahib*, they will make a great noise, but nothing will come of it. Who would take all the trouble with the children that you ladies do?'



EDUCATION OF FEMALES.

In the name of God, the merciful and gracious.

Oh, believers, save yourselves and your families from the fires of hell.—*Quotations from the Koran.*

OII, readers, a thing is taking place which deserves your consideration, and which you will not find it difficult to check. Females need such instruction as is necessary to save them from hell. The Koran and the Traditions teach this necessity, and two great philosophers say, "Home is the best school," but to make it so women must be taught. We are doing nothing, but are trying to destroy our children. Although we are able to teach our own girls, yet wherever you go you find zenana mission schools filled with our daughters. There is no alley nor house where the effect of these schools is not felt. There are few of our women who did not in childhood learn and sing in the presence of their teachers such hymns as girls who have not read the gospels.* They know Christianity and "*We to Isa, Isa bol*" (Take the name of Jesus), and few of our the objections to Islam (Mohammedanism) and whose faith has not been shaken? The freedom which Christianity have is influencing all our women. They, being ignorant of their own religion, and being taught that those things in Islam which are really good are not good, will never esteem their own religion.

Omar and Abdula, two of Merhusman's bosom friends, were forbidden by him to read the books of Moses and the gospel lest they should lead them astray. How much more danger is there in our little daughters reading them!

There are multitudes of missionaries in the land whose object is to destroy your religion. They see that the conditions of a coun-

* This of course is a great exaggeration.

try depends on the condition of women, and therefore they send women to teach ours to work and read, and at the same time to sow the seeds of hatred to Islam. Christian women teach Mohammedan women that they should have the liberty which they possess, and the Mohammedan teachers in these schools, who are only nominal Mohammedans, by pretending to teach the Koran* draw our daughters into these schools and then teach them the gospel and hymns. For a little while they may teach the Koran, but when the missionary lady comes in they hide it under a mat or throw it into some unclean place into which if a man had thrown it he might have been sent to prison. And as long as the lady is present they teach Christianity and expose Mohammedanism. Can we be pleased with such instruction as this? Oh believers, why not teach your children Christianity instead of your own religion? (Ironical of course.)

How far has this religion influenced our women? So far has the love of liberty extended among our daughters and daughters-in-law that they get into carriages with their teachers, go to the Shaliman garden, bathe in the tank, sit at table and eat and then make a quantity of tea to fly.

At Lodiana, Amirtsey, Lahore, Sealkote and other places, how many converts have the missionary ladies made in the surrounding country? At Lodiana two Afghan princesses have become Christians and been sent to Massooni.† Sometimes we hear a daughter of a Lambapar‡ has become a Christian, and then that a Mohammedan woman has married a black Karanta.§ We constantly hear of such things, but they produce no effect on us. Oh believer, if you have any love for your religion, any respect for your ancestors, think how this thing may be stopped.

Give your money, establish your own schools where your daughters may learn what it is necessary for them to know.

THE Western Persia mission has made a most sensible rule to guard its new missionaries from the disastrous results of attempting to fill too large a place in the first year or two of missionary life. Hereafter "one entire year will be given to all new comers, free from any responsible duties, except the study of the language, and during the second year only light burdens are to be laid upon them."

* The Koran is not allowed in any of our schools.

† There are three of them and they are all in Lahore, an old lady and her two daughters.

‡ A village officer.

§ A contemptuous name for Christian.

PRECEPTS FOR PRIESTS.

A PARTIAL list of the maxims peculiar to the priestly orders embraced in the Buddhist list of "227 rules," taken from "Sir John Bowring's Siam:"

1. Take no animal life. 2. Steal nothing. 3. Lie not at all. 4. Drink no intoxicating liquor. 5. Eat no food from midday until the next morning after day-break. 6. Adorn not the body, not even with flowers, nor make it pleasant by any perfumery whatever. 7. Be not a spectator of any theatrical or musical performances. 8. Sleep not on any bed higher than one cubit (19½ inches). 9. Touch not silver, or gold, or anything which passes for money.

The preceding commandments are common to both priests and novitiates, but the following are binding upon priests only:

Speak of nothing but religious matters. Do nothing but what is religious. Give no flowers to a woman. Seek not pleasure by looking upon woman. To speak of woman in a secret place is a sin. To sit on the same mat with a woman is a sin. To dream of a woman and to be awakened by the dream is a sin. It is sinful to receive anything from the hand of a woman.

To cough or sneeze in order to win the attention of a group of girls seated is a sin. To desire gold or silver, saying, "When I leave the Wat, I will marry and live expensively," is a sin. Do not court secular persons for the sake of alms. Borrow nothing from secular persons. Lend nothing on interest. Keep neither lance, sword, nor warlike weapon. Eat not to excess. Sleep not much. Sing no gay songs. Play upon no instrument of music. Avoid all sports and games.

Judge not your neighbor; and say not "this is a good and that a bad man." Swing not your arms in walking. Climb no tree. Work not for money. Make no incisions which bring blood. Buy not—sell not.

It is a sin not to shave the head and eyebrows, and to neglect the nails. It is a sin to stretch out the feet when eating. It is a sin to cultivate the ground; or to raise ducks, fowls, or animals for the purpose of traffic. It is a sin to preach in any but the Pali language, or correct translations from it. To be moving anywhere without thinking of the Buddhist law is a sin.

A priest at enmity with another priest, and who nevertheless accompanies him to a religious conference, sins. A priest who arrests any one knowing that he has no money, sins if the amount be less than a tical (60 cts.); and if it be more, the priest must be driven from the priesthood. A priest sins if in walking the streets he covers his head with his robe, or wears a hat. A priest sins if he eats without crossing his legs. To cook rice is a sin.

From Our Missionary Letters.

MISS M. K. HESSER, Kanazawa :

During this past year most of my work has been getting started. No one except those who have tried it can understand the full meaning of those two words. Our school opened November 4, 1884. We had only four scholars, but now our number has increased to just twice that, and we have eight bright girls, in age from eleven to fifteen. They study well, and have improved considerably. The heathen parents of one of them have said their daughter had improved very much after being here only a few weeks, and if Christianity could cause such a change for good in so short a time, it certainly must be a good religion. The result was that she brought one of her little friends back with her to school. Both of these, and three others, are boarders. After sending in our request to the government to be permitted to open school, we have to wait a long time for the answer; it is sometimes five or six months, so we are still only working in a private way; not yet having our official answer, we cannot advertise our school; but I feel sure our answer will soon come, and then we will obtain more scholars. Perhaps you will be surprised at this mark of progress in Japan. The government required us each to send them a copy of our diplomas as graduates, before we could send in a request to teach in a school. This included both natives and foreigners. We teach the Bible twice a day, morning and evening. Some of the girls have become thoughtful, and we hope the Holy Spirit's presence is with us, and will show these dear girls the way of life. We need your prayers and help.

I called on the grandmother of one of our scholars yesterday, who is a very strong Buddhist. She received me kindly, telling me over and over again that my "coming was well." She seems glad to hear about 'his truth, and has promised to come to the meetings. I feel more and more every day that prayer and God's word alone will prevail. No matter how accomplished human agents are, they are worse than useless without these weapons.

Mrs. J. B. Porter, M.D., Kanazawa :

We were made happy last week by the coming to our little church of a native pastor. Another thing for which we are thankful is the completion and privilege of occupying our new dispensary. Our work goes better now that we do not have to bring all sorts of diseased persons into private rooms. We were delighted with a visit from Dr. Scudder, of the American Board, one day last week. He is the only

foreigner who has visited Kanazawa since we came, except Miss Garvin. All our work here promises much good. The schools are rousing an interest in the young. A former pupil in the boys' school, now in Tokio, sent word that he would return this month, and desired to be baptized in the church where he first heard the name of Christ.

The need there is here for thorough medical education can never be realized by any one until called among the sick. A few weeks ago a Japanese physician, the chief of the staff in the city hospital, had a case of typhoid fever. A few doors removed I had a similar case. My patient recovered, and I was called to see the former, a child three years old. On making inquiries I was informed that the child's pulse had been very high, it was 30° . Do you mean 130° ? No, 30° . How high has the temperature been? Forty all the time. By the pallet on the floor lay a hypodermic syringe and a solution of morphine. I asked, How often do you use that? Every two or three hours. The child had lain in a stupor three days, and died without rallying.

Miss A. E. Garvin, Osaka:

There is a rich harvest waiting to be reaped in the out-stations beyond, as soon as any one can go to gather it. As it is, I cannot leave the Osaka work except for a short time during the summer. We are not obliged to seek for work; it comes to us, often more than we can take. And yet it is so hard to refuse. I am troubled now because I have been obliged to refuse some work this week. It was not for want of strength, but for want of time. Alas! even here in the Orient, the land of leisure, there are only twenty-four hours in a day. If opportunities continue to increase in the same proportion as in the past, there must be many such refusals. The work already started, and that in view for some time to come, is Bible teaching, mainly among the women, though it often includes young men as well.

Then what seems to me still more urgent is the need of Bible work among the women in our out-stations west of here. There are five of these stations, and they are under the care of the Osaka missionaries. They are visited as often as possible, usually about twice a year. But they must be left mostly in care of the native pastors. The women in these places confess that they understand little of the public pulpit preaching. They need to be taught carefully and individually. How can we expect them to become leaven in the communities where they live, unless they are themselves filled with the word? So the importance of the work in these cities is not only in leading unbelievers into the truth, but also in teaching the Christian women how to teach that they may carry on the work when we are not there.

BANCHO SCHOOL.

Mrs. True, after her home visit, is able to report the work at Bancho as she found it upon her return with something of the enthusiasm of a new comer, tempered by the sober judgment of her long experience. She writes :

The school has been doing well, and very cheering reports of improvement in some of our wayward girls compensate for the many anxious hours which we have spent in their behalf. Every department of the school is improving. It cannot increase in numbers much, as the buildings are full, but the pupils are becoming more womanly, more earnest and, we think, more Christ-like. It is a joy to see the Christian graces manifested more and more in both teachers and pupils. I have just been looking over the history of this school during the four years of our connection with it, and one item is worthy of mention. When we commenced our work here four years ago we had two Christian helpers and two Christian pupils; now there are thirty-eight professing Christians among our number, and of these thirty have been brought to confess Christ in direct connection with this work.

In speaking of those who have been received into the church since my return to America, Miss Davis says, "We were so sure that we were being prayed for at home, and it was so evidently God's work among us and for us, that we could only look on and believe." Our dear girls are many of them but babes in Christ; may we not feel equally sure that they will still be prayed for? Let me beg of you to lay this burden upon the hearts of the many who love all for whom Christ died. These young girls who are now under our care, and who will soon go from us to meet severe trials—and also the women who are studying in the school, and are even now bearing the responsibility of family cares—pray that they may learn "to wait upon God;" pray that they may see day by day more of the beauty that is in Christ.

The kindergarten is quite an attraction, and when we get possession of the new lot and room that is suitable, it will be a great delight to us all. We do feel that the prospects for this school are full of encouragement. The Japanese educators evidently look upon it with favor. We four ladies are in quarters which were thought to be too small for two; but with plenty to do, and strength with which to do it, we shall be content.

From a home letter of Miss Davis we take the following account of Mrs. True's warm reception from her old pupils:

The girls began to meet us in squads a long distance from the house, in spite of the rain which was pouring in torrents. Miss Milliken had

gone on with classes in my absence as long as she could, but Mrs. True's return was more absorbing than English, and toward the middle of the afternoon there was nothing to do but let them go to meet her in spite of the rain. They would peep out from under their funny toad-stools of oiled paper umbrellas, faces flushed with exercise and excitement, and eyes shining like stars, catch a glimpse of Mrs. True, and then start with a kind of whoop of joy to tell the others. By the time we got up to the porch they were all ranged on the school side, sedate and quiet, receiving her in a sort of awe-struck silence. Miss M. and some of the teachers and older girls were so overcome that all they could do was to cry. The younger girls got over their awe and came rushing over for a nearer view. While we were at dinner the Japanese friends who knew that she was expected that day began to arrive. She has been having visitors ever since, and will have for some time, but we see her in the mornings and evenings.

MEXICO.

MISS SNOW gives the following account of the difficulties of the work among the Romanists of Mexico City :

The higher classes of Mexicans will no more send their daughters to a distinctly Protestant school in a whole city full of schools which the Mexicans consider excellent, than would the Protestants of the North send their daughters to a distinctly Roman Catholic school in preference to many others which they believe to be better. You cannot realize the *desprecio* in which the Protestants, *as such*, are held among the higher classes. Of their blindness in not seeing what Protestantism has done for Protestant countries, I can say nothing; that they do not see it is patent. Their feelings toward us are much the same as the feelings of the better people of Philadelphia would be toward a Mohammedan who should open services in a small room of a back street, and gather into his service the lowest and poorest of the people. The Romanists are as little prepared to give up the religion of their fathers, their beautiful churches and all that has been familiar to them from childhood, for a service in, at best, a small, plain chapel, as any Protestant Philadelphian would be to go into the Mohammedan chapel. I know of course where the real difference lies, but on the surface the comparison holds.

I know you who are best acquainted with the work appreciate its difficulties, but I cannot forget the question of a young lady tourist who once asked me, "How many do you convert a week?" This shows how many people look upon our work.

For the Young People.

A JAPANESE LUNCHEON.

MRS. T. C. WINN.

A SHORT time ago we were invited to the house of our elder to eat a Japanese dinner, and while the memory is still fresh in my mind, I want to write to you about it. This elder is probably the wealthiest member in our church and lives in the best Japanese



style, so the feast he spread for us was first-class. Some time before, we had asked permission to call on them while they were making *mochi*, as it is an interesting operation, and we had never seen it, and it was on this occasion he invited us to stay to dinner. *Mochi*, as you may already know, is a kind of food made of rice, and the Japanese are particularly fond of it. Indeed many

foreigners acquire a taste for it, though at first it seems a very sticky, unpalatable mess. The *mochi* we saw made at our elder's was in the hands of experts, and it was wonderful to see how skillful they were. About three quarts of steamed rice was put into a large wooden bowl at one time, and then one man, with a heavy wooden mallet, pounded it, while another man, between each stroke, would deftly turn it over and prevent it from sticking either to the mallet or bowl by wetting it a little. If you could see what a sticky mass it is you would hardly think it possible to keep it from sticking; but they did, and the work was done, as nearly everything is, in a measured, rhythmical way, which made it look like play. After the grains of rice had all lost their shape, the glutinous dough was tossed out upon a board, much like a bread board, and another man by the use of a very little rice and flour moulded it into the required shape and put it away in an unused room on some clean matting to dry. After it is dried a little, some of the *mochi* is cut into squares and is ready to toast and eat at once, but most of it is cut into very thin slices and hung up to dry thoroughly, and when it is toasted it tastes much like fresh popcorn. After we had watched the whole process once, we were invited back into the parlor, where we found our dinner waiting for us. Beautiful maroon lacquered trays, raised about three inches from the floor, were placed around on the velvet rug—a foreign invasion—and each of us was invited to sit or rather kneel beside one of them. The blessing was then asked, and after a profound bow from all, we were requested to “elevate the food to our honorable mouths.” We then took the covers from our pretty lacquered bowls, and found in the usual order fish soup in the right and rice in the left-hand bowl, and back of them a bowl containing a sort of soup, and in it were shrimps, bits of boiled duck, and various kinds of vegetables, one kind tasting very much like boiled chestnuts. In front of our trays on the rug were little platters of fish which had been roasted on sticks before the fire. While we were engaged in eating what was before us, the wife of our host served out a variety of edibles in tiny little dishes which were placed on the rug in Japanese style and encircled our trays. The wife and family never eat with guests, as it is considered very impolite, but when alone the family usually eat together. In one of our little side plates we had crabs, nicely prepared, in another a kind of omelette, rolled like our jelly cake and cut into slices, dried pressed mushrooms and a kind of potatoes sweetened and rolled into little balls. Another little plate contained fish prepared in a peculiar way. The bones and skin are removed and then the fish is pounded to a pulp and cooked in rolls, and when served is cut into slices. Beside this fish we had in the same dish pickled ginger,

colored red, and slices of nuts which had been stuck together with a kind of dressing which did not at all improve the nuts for me. They are something like English walnuts, and are very good before they are prepared *a la Japanese*. Finally covered bowls were brought in again and in them we found boiled eels together with lily bulbs, Japanese crackers and various other things, the dressing of the whole being thickened with eggs. The contents of these bowls were hot, but most of the other food was cold or only lukewarm. The Japanese cook so many kinds of food together that it is generally revolting to the uninitiated foreigner; but we have seen so much of it in travelling through the country that we have become quite accustomed to it, and can even relish a good many dishes.

THE SIAMESE KING'S BATH-DAY.

APRIL 12 was the day fixed by the soothsayers for the annual ceremony of bathing the king's head in the river. I suppose it came in connection with the New Year's season which is now upon us. Custom permits everybody to throw water over everybody else. The king's retinue had a great frolic as they crossed the river. The king was mounted on a large elephant, with a gilded howdah and rich trappings of solid gold. Before him marched a company of soldiers armed with muskets, and another company bearing the golden swords of state. After them the royal umbrella, and then a second elephant bearing the king's eldest son, followed by a numerous retinue of nobles and honorable servants. The whole procession, except the military, marched into the river, and across to a sand-bar where a shelter had been erected, everybody sprinkling his neighbor, with great shouts of laughter. The king dismounted, and after resting a little under the shelter, took off his jacket and proceeded to a small canopy of green boughs, where he set afloat a small raft, perhaps eighteen inches square, laden with images of various kinds of beasts, fruits and the like. These I learned were used in the hope that the various spirits which might give the king trouble would, attracted by them, collect on the raft and be floated off down the river, together with the pollutions contracted by his majesty during the last year. While this was going on a number of doves were let loose from a hamper and allowed to fly away. The king having washed his head and arms from a basin, waded out into the river and took a bath. Meanwhile a salute was fired from cannon on the bank. Then his majesty remounted his elephant and the procession returned to the city.

C. M.

THE CAMEL'S-HAIR SHAWL.

M. KINGSTON.

MRS. SILAS BENT was looking very fiercely at a shawl she had worn at the missionary meeting. "You cost me just five dollars," she said, "five years ago; one dollar a year, interest about three cents a year." Having done this neat sum, she stopped to rest a moment before she added, "Now the speaker who talked to us this afternoon had on a regular camel's hair, with the name of the camel in the corner; and yet under the cover of that camel she urged *me* to sacrifice for the good of the cause!"

Mrs. Bent's gaze was still riveted upon her own limp, faded outer garment, making it the subject of uncomplimentary comparison. She had gone to the meeting with alacrity, and had felt willing to do almost anything for the women of China, as she listened to chapter after chapter of "Pagoda Shadows" read by her pastor's wife. And she had enjoyed the prayers that followed, and in a measure was sincere when she sang

Nearer, my God, to Thee,
E'en though it be a cross
That raiseth me.

With a sort of surface piety as her portion, she sat back complacently in her seat, until the wearer of a long-owned camel's-hair shawl stood up to make an earnest appeal for means to carry on the work in the foreign field. Upon this offending article Mrs. Bent fastened her eye, and at once made a mental calculation of its cost, thus losing much that would have drawn her heavenward and China-ward. Walking home with a dwarfed and narrow-souled sister she expressed her mind, and thus the meeting was lost to two instead of one.

After she had put away her own modest shawl and meek bonnet, she went into her pleasant roomy kitchen to prepare tea for her husband and daughter Millie. As her teakettle sang its song of cheer on the bright stove it seemed to carry along the air of one of the songs of the afternoon, and, by the law of association, the words followed:—

I gave my life for thee;
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee;
What hast *thou* given for *me*?

Passively the sad questioning of the hymn glided along, but its personal application, its tender appeal, were lost, hidden, obscured, by the warp and woof of a—shawl!

My Father's home of light,
 My glory-circled throne,
 I left for earthly night,
 For wanderings sad and lone.
 I left, I left it all for thee ;
 Hast thou left aught for me ?

was the plaint of the second stanza, but the cost of her own redemption was not in Mrs. Bent's mind, but the cost of a shawl, the interest of money lying idle on the back and in the wardrobe of the owner of the article. The result of her musings was that she concluded to let the owners of nice shawls and other extravagances support the missionaries in future. As for herself, she was not called upon to self-denial as she had been in the past. This conclusion was not a hasty one, for Mrs. Bent had had narrow sinful leanings toward self for months, and an object in view which demanded a careful hoarding of all stray pennies.

A bountiful and tempting supper soon smoked on the table, and then "father" and Millie were called. "How about the meeting, mother?" asked the farmer, as he poured a plentiful supply of yellow cream into his tea; "in need of money as usual, I suppose?" "Yes, in need of money, especially to support girls in schools; and the woman who asked for extra sacrifices had on a shawl which cost enough to take care of sixteen girls a whole year, I reckoned." The farmer's "sho" and kindling eyes betokened plainly that this particular kind of missionary talk interested him, and, joining in the conversation, it soon became animated. If their profound conclusions could have been carried out all over the land, the busy loom would be silent, the skilled mechanic would beg for bread, and the world be in a state of anarchy and strife. To quiet their own conscience, they took upon themselves the giant task of managing the consciences of others; and as a natural consequence fell into a question of political economy too mighty for their feeble grasp. Down they went into the fogs and damps of earth, forgetting the grandeur of the work of saving souls; forgetting the many-sided question of one's duty in regard to personal expenses in connection with giving; losing sight of the fact that one is richly or poorly dressed *only by comparison*.

It was wonderful how well informed Mrs. Bent was upon all questions of finance in regard to the work, knowing the salaries paid in all departments, cost of printing and room rent, and, as the sum assumed giant proportions in her mind by some method of reasoning peculiar to herself, concluded that she was not called upon to give her dollar and four cents a year in the future. It never entered her head that the brain that could successfully guide the missionary ship was capable of steering a bark on worldly waters of much larger dimensions, and receiving quadruple

pecuniary compensation, and that many in the various missionary stations could successfully fill the best pulpits at home.

The daughter sat in silence listening to the talk. She, too, had been to the meeting, sitting unobserved in a shadowy corner; and it was well that she had not been seen, for tears gathered and fell as she learned of sad, unwilling brides, mere children in years, ending a wretched, burdened existence in the waters of the river. Oh, how she longed to ask Miss Field if the shadows were really so sombre, and then go herself to carry some bits of silver lining for the clouds in China! How paltry seemed dress, and even mere worldly culture; how wrong to indulge in the luxurious quiet and ease of her comfortable home! So environed was she with the sorrows and hopelessness of the young brides over the sea that her soul went up in one mighty prayer for their help, and so it was that she had not seen the offending shawl. How can *I* help? what is *my* duty? she asked prayerfully, and how far am *I* responsible for this degradation and suffering? When the sheaves are gathered in, *I* must tell why *I* stand empty-handed before the King. From her heart she could say,

“Not at death I shrink or falter,
For my Saviour saves me now;
But to meet Him empty-handed,—
Thought of that now clouds my brow.”

As Mrs. Bent enlarged upon the number of girls that could be supported by the cost of one shawl, an idea came to Millie which caused her some pain, and yet, as she looked at the question in all its bearings, her good sense enabled her to see the true cause of her pain.

To her great regret and sorrow, mainly as a Christian worker, she was no singer, had no ear for music, and little love for harmony of sound, and yet they were on the eve of purchasing a piano for the farmhouse parlor, because so many had them in and around Clarksville, their home. Believing in having a good one, Mr. Bent had said he would go as high as \$400, and cater to his pride at the same time, as no piano in town cost that sum. To reach this high figure had been the secret reason for a desire on Mrs. Bent's part to find some way out of paying one dollar and four cents a year for the millions that sit in darkness.

Something in Millie's face caused her mother to look at her when there was a lull in the conversation. “What are you thinking of?” she asked, a little troubled. “Of this, mother,” was the answer: “To our own Master we stand or fall. *I* have nothing to do with the shawl you speak of; it may have been a present, it may have answered for a cloak for years. It is true that sixteen, and perhaps more, girls could be cared for and instructed one year

for what it cost. What *I*—what *we* have to decide is this, will *we* care for those sixteen girls ourselves or have a shut-up piano in a shut-up parlor? The shawl is a proper thing to own; so is a piano; but whether we will give up the latter for the sake of the heathen is the question for us to decide." Painful was the silence that followed, caused mainly not by the thought of giving up a cherished plan, but by the sight of herself as the scales fell from the mother's eyes. The glimpse of her own heart was not reassuring,—a doubt even of her being a Christian came to her with its overwhelming sorrow. Millie had her way. The piano was given up, and the money was loaned to Jesus; and the peace that came into the Bent family with the giving out of the dollars was of the kind that "passeth understanding."

Miss Field's wonderful "Pagoda Shadows" still has the power of drawing tears as they read of the ignorant, suffering women of China, but the Bents smile as they think, "we have given them our piano, and the music is saved up for us in heaven."

Our King's glad coronation draws near. Soon His faithful subjects will be called to enter into His joy. The Mrs. Bents of earth will go alone to the feast, unless, like her, their eyes are opened to the value of an immortal soul. A sister's diamonds weaken the hands of one, a brother's fine home serves as an excuse for a poor man to withhold his little. Many forget the cup of cold water and the widow's mite. They pull Jesus and His cause down to earth, and in their thoughts make Him dependent upon money, and His kingdom on the dross of earth. While we give all we can, let us not forget "the cattle on a thousand hills," the "twelve legions of angels," or the compound interest which will be ours when we go to live with the King.—*The Helping Hand*.

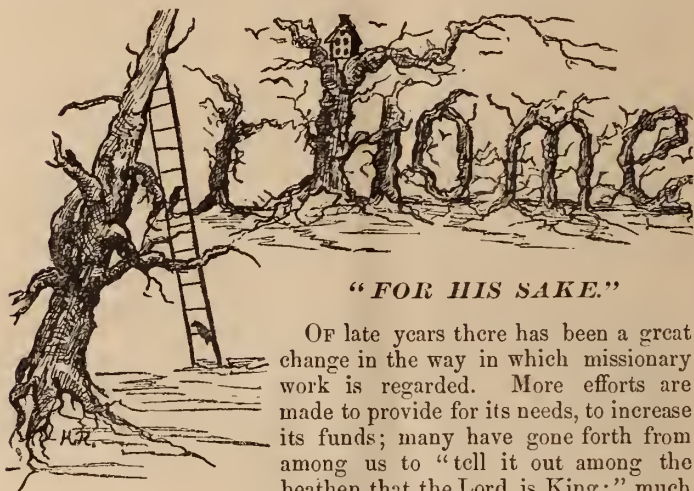
A SWEET thought comes to the girl Christians in this country from their sisters over the sea. *The Observer* says:

At a meeting in Japan, where a number of Christian girls were gathered together, the subject was "How to glorify Christ by our lives." One of the girls said:

"It seems to me like this. One spring my mother got some flower seeds, little ugly, black things, and planted them. They grew and blossomed beautifully. One day, a neighbor coming in and seeing these flowers, said, 'Oh, how beautiful! I must have some too; won't you please give me some seed?' Now if this neighbor had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed.

"And so with Christianity. When we speak to our friends of

the truths of the Bible, they seem to them hard and uninteresting, and they say, 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them different from other lives?' When they hear that 'tis the Jesus-teaching, then they say, 'We must have it too!' And thus by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."



“FOR HIS SAKE.”

OF late years there has been a great change in the way in which missionary work is regarded. More efforts are made to provide for its needs, to increase its funds; many have gone forth from among us to “tell it out among the heathen that the Lord is King;” much is heard of the dawning of light in heathen countries, of converts won for God. At home, associations have been started in various places to help those who are laboring abroad; sales of needlework are held for the benefit of foreign missions; books and pamphlets are circulated to increase the general knowledge of missionary work. There is a great advance upon the ideas held about missions forty, or thirty, or even twenty years ago. It is well to ask ourselves sometimes what all this means. Is this missionary zeal merely the outcome of the restless energy of the nineteenth century, or is it the enthusiasm of a world slowly realizing the fact that the grandest work upon earth is the work of winning souls to God?

It is well, too, to ask ourselves what is our own object in missionary work. It matters not whether we work at home or abroad, on the scorching African *veldt*, in the icy fogs of Labrador,

in a pretty English drawing-room ; it matters not whether the work is of the hands or the head, the writing of missionary periodicals, or the stitching of a Kafir shirt. The point is, *Why* are we doing it? *How* are we doing it? *For whom* are we doing it? It is very easy to deceive ourselves here.

(1) *Why* are we doing it? Is it simply because we want to bring the world to Christ? Is it solely that His kingdom may come? Or must we confess with shame and sorrow that it was so once, but now—now we do it because we do not like to refuse, because others do it, because we ourselves have grown interested in it and find it a congenial occupation? We all know too well how ready self is to creep in and spoil work begun only for God. We all know how the natural pleasure in the consciousness of doing good work may degenerate into mere self-pleasing or self-exaltation.

(2) Then we have to consider, next, *How* we are doing it.

It sometimes happens that the work palls upon us. We began, perhaps, with eager enthusiasm kindled by some glowing sermon or by the heart-stirring words of one who had given up all for the work. But by degrees our excitement cools; we find that the missionary meeting, or the regular intercessions, or the circulation of missionary leaflets, interferes with other occupations. It takes up more time than we expected—time that we do not like to spare from our comfortable chairs, our amusing books, our pleasant friends. We should be ashamed to drop the work altogether, but we do it by fits and starts: making the most of every excuse; putting everything else in the foreground, and our missionary work quite in the background; letting everything else come first; doing it only when nothing more pleasant comes our way. The work becomes poor, unfinished, spoiled by carelessness. Is it such an offering as the Magi brought? Is it given in the spirit of David's noble words, "I will not offer unto the Lord of that which doth cost me nothing"?

(3) But, after all, both the *Why* and the *How* depend on the *For whom*. That is the crucial test—whether the motive of the work be self, our own self-importance, self-satisfaction; or whether it be the somewhat higher motive of helping those in whom we are interested, or whether it be single-hearted love of Him who came to seek and save our ruined race. Mission work must flag unless done for Him; no other motive will keep out that ever-encroaching self. In the thought that the work is done for Him lies at once our safety and our comfort. Our safety, for surely we should not dare to bring an offering soiled and stained with willful carelessness to Him who is Lord of heaven and earth. We should shrink from spreading out before His all-seeing eye a patchwork

made up of the refuse of our time, the rubbish odds and ends of our life. We should hardly venture to ask Him to stoop to accept a mere bubble of our own self-exaltation. The thought that all is for "His sake" will also be our comfort. "She did it unto me," is His loving, pardoning acceptance of our poor, paltry gifts. Let the cup of cold water be but given in His name, and it will not pass unrewarded. Let the stitches in the hard, stiff calico be put for Him, and they will become links in a golden chain drawing us to the Master's feet.

Then, what follows?

We shall be content to do whatever work falls to our lot. We shall not need to pick and choose. If all be done for Him, the touch of His hand will beautify very homely work.

We shall not look for much result now, or expect much thanks for what we do. It may seem to us sometimes that our friends are not nearly as grateful as they ought to be to us. We have taken a great deal of trouble about some piece of work for them, and we only get a hurried note in answer. What matter? We can afford to wait till the Master Himself shall speak the loving words, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." We do not want to be thanked for work done for Him! And here may one who is a worker abroad be allowed to add that indeed it is no want of gratitude that makes our expressions of thanks so inadequate? We could not express half the gratitude that we feel if we had whole days at our disposal, and what are we to do when we have barely minutes? That hasty note was perhaps written in the few minutes snatched from sorely-needed rest, or amid the distractions of several works going on at the same time. There is a class waiting for its teacher, or a long walk to a native kraal to be undertaken, and the note had to be hurriedly sent off at once. Then, too, we shall not expect to see rapid progress in the work. Missionary work must of necessity be built up by almost imperceptible steps. The seed must lie long hidden in the ground, unnoticed, seemingly dead, through the winter months of trouble and trial. Well, we did not sow that we ourselves might be provided with bread. The sower and the reaper shall indeed rejoice together, but it will not be till the Master gathers the wheat into His garner.

Lastly, we shall be very large-hearted, not intent only on our own piece of work; not looking at the colors in our own little prism. If all is for His sake, we shall rejoice equally in the success of work done by others, in Australia or Africa, India or America. There will be no little heart-burnings that some mission obtains more support than the one in which we are interested; that another seems to be better supplied by workers; a third more

successful in making converts. We shall be ready to admire the work that others do, though not perhaps in our own way or according to our principles. Thus, then, let us do all for His sake, willingly, as the Jews of old brought their best for the temple of the living God; humbly, as she who washed His feet with her tears, in simple faith; as the little lad brought his five small loaves, knowing the Lord giveth the increase; generously, as he who laid his all at the apostles' feet. Then, whether it be successful, or seeming an utter failure; whether done through much weariness and only at the cost of much suffering, or in the glad sunshine of a happy life, it will be such as He will welcome with loving words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*F. A. W.*

LOOK AT BOTH SIDES.

FIRST, one side. An open letter was sent to our rooms not long ago, to be forwarded to a distant mission field. It covered a small page and a quarter of note paper, and was written to a missionary, asking her a number of questions as to the degree of success she had in converting the heathen and information about other matters connected with her work. It told her not a word of events at home, of prayerful interest in her, of the many things which to us make the variety and brightness of daily life, but from which the missionary is altogether cut off. It probably took the writer ten minutes, at the outside, to produce this letter, which was to be safely carried over land and sea to its destination.

Now, the other side. Our missionary receives this epistle in due course of mail. It is not from the society which supports her, but from one which has a share in the school under her care—ten or fifteen other auxiliaries or bands also having scholarships in the same school. Out of her busy life she takes time to write annually to all these supporters, although only five out of the fifteen took any notice of her letters last year. When the letter under review comes to her, what can she do? Sit down, and, in reply to this brief, scanty note, write the *pages* which would be required to answer the questions it contains? She can scarcely refuse to give the information so far as she is able, lest surprise and disappointment follow in that little circle of ladies, whose missionary work is one of the thousand occupations and interests of their lives, and whose missionary zeal will flag unless somebody keeps it up for them. I do not know just what she will do, but I should not blame her if she never answered it at all.

Again, one side. A missionary band or society, in studying the

general subject of missions, has become possessed of the idea that it would be a good thing to know more not only of the *work*, but of the individual workers; and not only of these as connected with missionary life, but of them as *persons*, that is, to know of their private, personal history as one knows it in a biography of one who has gone from earth; and not only to acquire this information, but to publish the facts, so that all who are interested in the *worker* may be acquainted also with the *woman*. So they write, perhaps, to the missionary or her friends, or to the mission rooms, or to all these, to gather what they can concerning the person in view.

In order to see the other side of this matter, we have only for a moment to put ourselves over there. Would it be agreeable to us to see to-morrow in a newspaper, or in a pamphlet or leaflet form, a description of ourselves, our home, our relatives, our early occupations, our vicissitudes—in short, our lives up to this point—spread out in full for the benefit of readers, whoever they might be? Yet because a woman is a *missionary*, does her life become such public property that she must allow it to be laid bare in a manner from which we should so shrink? Surely a foreign missionary gives up no particle of her rights as a woman, nor of her claim to hold herself and her home sacred from the eyes of strangers.

Just let us put ourselves where we would put our missionaries, and be careful to look at both sides of any matter which concerns them or their work. Let us write them real *letters*, warm and instinct with the happy, varied life of this Christian land, and ask of them in return only such answers as they can give without taxing brain and time too heavily. Let us send them words of inspiration and cheer; not demand these from them.

THE CLOSED AND OPEN BOOK.

THE great missionary year-book is closed. "Finis" is written on the last page. From north to south, from east to west, we have heard of the wonders God has wrought by his spirit working through his messengers in all the nations of the earth. The isles of the seas have been made to rejoice, and the voice of praise and thanksgiving has been poured forth to God for the gift of His Son. New doors have been opened that the Christian messenger might enter. From mouth to mouth the Macedonian call has sounded, "Come over and help us."

Then, while we have been reviewing the wonderful work God has wrought through the instrumentality of His children conse-

erated to His service, is there not in the closed book another review written by the same hand, one who shall open and read in that last great day, when the books shall be opened? Yes, our dear Lord knows too well the record of the past year. He knows how well we have done our work or how by our indifference we have slighted it, and the vain and empty excuses offered for neglect. The many or few prayers we offered for the extension of His kingdom and for our substitutes, who know the value of prayer. He knows how much time, talent and money we have given to His cause, or how much to the enemy's. What preparation we made for the monthly meeting and concert of prayer; the talents we used for His glory or for the world's applause. Also whether our giving corresponded with "as He hath prospered thee," for He who sits "over against the treasury" notes how much we have kept back or given to the world's pleasures. He knows the willing, cheerful offering. Nothing can be hid; His eyes are open to all. The little interest or the true heart sympathy we have in home or foreign missions. Strange Christians, to bear the name of the Master and sit idle, dumb, when He is calling for reapers, when He commands to give the gospel to every creature! To each and all, what shall the open book for the coming year reveal when it shall be opened and the record read? Will our faith have grown stronger, our prayers more frequent and fervent? Will we have more self-denial for Christ's sake; more willingness to be used as instruments in the cause so near His heart? Will there be a coming up of those who have wearied by the wayside, and new ones enlisted in this grand and noble work for our Lord? More consecration of self and money to Christ? We need them to enter the year with repentance and thanksgiving. We need a fresh baptism of the Holy Spirit for a higher order of service; and with new supplies of grace and higher aims let us pass from the old to the new year.

M. D. N.

TESTS OF FITNESS.

WE find in our box the question, "What are the qualifications necessary for a missionary?"

Believing that one who has had experience as a missionary can best answer this question, we are glad to quote from "Regions Beyond," which, after assuring us that consecration of heart is by no means the only necessary qualification, that every kind of knowledge is useful, gives the words of Miss Bessie Nelson, of Sidon in Syria, as follows:

"A missionary lady needs all the knowledge of housekeeping that she can acquire, for the wages are so small here that it is the

best economy to keep servants. They need a great deal of instruction and constant oversight, and it does not take them long to find out whether the mistress knows more or less than they. What is true of cooking is true of all other departments of housekeeping. In a school, particularly, there is constant need of a wise head to plan all the details of the household, so as to secure the economical and orderly working of every art. . . . Every missionary lady should be a good seamstress. Some will be sick, and even if there be a physician at her hand, it is very convenient to be saved the necessity of consulting him about every little ailment; a practical knowledge of simple nursing, at least, will therefore be most serviceable. Ability to lead in singing and to accompany it is a necessity also, if music is to form any part of the worship; but above all, the habit of teaching children is important. Grown people here have to be taught very much as children are taught; the power to interest them and gain their love and confidence is of the greatest value. A ready pen is needed, and as one has to spend hours in entertaining people who call, there is a field for the exercise of conversational powers. . . . Now it is hardly to be expected that one person can excel in all these directions; but I have found so many ways in which I might have prepared myself to be a better missionary that I sometimes feel as if I would like to say to young ladies who have a desire to become missionaries, but are hindered by work close at hand, your housekeeping, or your nursing, or your music lessons, or your dressmaking, or your teaching in the dull round of the public school, your composition writing, or social engagements, may, any or all of them, if thoroughly mastered, serve as a preparation for usefulness in the mission field.

“There is perhaps nothing for which I have been more thankful than the familiarity I had gained with the English Bible; and if I had been twice as familiar with it I should have been twice as thankful. It is so easy to commit to memory in a new language the verses or passages familiar in the English.”

Above and beyond the matters enumerated in the foregoing extract, we should say that the power of soul-winning among rich and poor, old and young, men, women and children alike, is the main art which a would-be missionary needs to acquire. Opportunity for the practice of this art lies in rich abundance around every one of us, and until success is attained in it at home, it is of little use to send either man or woman abroad.—*The Helping Hand*.

THE question book on Persia is now ready. This completes the set of very useful little books.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

EUROPEAN INFLUENCE IN ASIA. Thomas W. Knox. *North American Review*, July, 1885.

KURDISTAN AND THE KURDS. Rev. Edwin M. Bliss. *Andover Review*, July, 1885.

THE DAKOTA MISSION, SEMI-CENTENNIAL RETROSPECT. Rev. John P. Williamson. *Foreign Missionary*, July, 1885.

A CHINESE ASCOT. Story of the Hong Kong Race-week. *Cornhill Magazine*, July, 1885.

JAPANESE RICE. Rev. Otis Cary, Jr. *Illustrated Christian Weekly*, July 4, 1885.

AMERICAN MISSIONARIES IN MEXICO. Emily Pierce. *Leslie's Sunday Magazine*, August, 1885.

THE FIRST MISSIONS IN CALIFORNIA. *Leslie's Sunday Magazine*, August, 1885.

THE STORY OF SAN TSON. ("The relation sustained by St. Paul to Christianity is paralleled in the Orient by that of San Tson to Buddhism.") Wong Chin Foo. *Atlantic Monthly*, August, 1885.

GOWANDA, N. Y.

REV. A. B. ROBINSON.

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, SEPTEMBER 15, 1885, 12 M.

JAPAN.—*Text*: "The isles shall wait for His law."

Theme for Scripture Reading: "Christ's commission to His disciples." Matt. xxiv. 14; xxviii. 19, 20.

OUR MISSIONARIES.

IF there was anything warmer on the 25th of July last, in the city of New York, than the temperature, it was the hearts of the friends of Miss Annie Dale, as they gathered around her on the deck of the "Furnessia." From far and near they had come; some to bid "God-speed" to one of their own, as she went forth from their midst to do His will in far Persia; some to be with their life-long friend until the last moment when she should sail away from their sight. Others represented a love to one whose own heaven-thwarted wish for a missionary life was now to be fulfilled in his daughter. Was it a sad and heavy-hearted company? A looker-on would never have supposed so. Indeed it was impossible in the presence of this young missionary, so full of joy and enthusiasm, not to sympathize in her gladness and

reflect her cheer. No selfish tears could flow before her earnest zeal and heroic self-forgetfulness.

It was Saturday evening they sailed, and when the next morning the Sabbath dawned, our thoughts and hearts were still with that little group of four, Miss Dale, Miss Dean and Mr. Coan and his bride, that we had watched as they stood at the stern of the ship until they could be no longer recognized. Our prayers will ever follow them.

Dr. and Mrs. J. M. Swan, *née* Miss Hickman of Calcutta, Ohio, were married at their home in Ohio, July 16, 1885. They were intending to sail in early autumn for Canton, and were more surprised than gratified to learn that their steamer sailed from San Francisco on the 15th of August. All preparation was cut short, good-byes hastily and lovingly exchanged, and two more soldiers of the Lord's host went bravely out to His service. Dr. and Mrs. Swan with Dr. J. G. Kerr, who returns to his work in Canton, sail on the Arabic, and take, invisible to any, but known to all who love the Lord's work, rich freightage of love and prayers.

THE subjects for the missionary meetings during the Week of Prayer, 1886, will be the same as those for 1885, contained in the December number.

NEW LIFE MEMBERS.

Hollister, Miss Ella, Cincinnati, O.	Stout, Mrs. Terrasina, Springfield, O.
Lyon, Mrs. Lizzie B., Washington, Pa.	Wallace, Rev. W. D., Keene, O.
McIlvaine, Mrs. J. H., Newark, N. J.	

NEW BANDS.

Mifflinburg, Pa., Reardon Bd.	Zion, Md., Y. L. B.; Children's Bd.
Pottstown, Pa., Helping Hands (boys).	

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Ellicott City, Rose of Sharon Bd., miss'y Lahore, 51; Hagerstown Aux., miss'y Nez Perces, 12 50.	Grove Aux., 16; Sunbury Aux., 13, all for miss'y San Francisco. 146 35
BLAIRSVILLE.—Braddock Aux., debt of Board, 26 62	CARLISLE.—Chambersburg, Falling Spring Aux., miss'y Japan, 8 09; Gettysburg, Miss McPherson, miss'y Woodstock, 50; Harrisburg, 1st, Aux., miss'y Nanking, 50, gen. fund, 30 61; Upper Path Valley Aux., sch. work
BUTLER.—Martinsburg Aux., 5; New Hope Aux., 15 80; Pine Grove, Y. L. C., 68 50, Band, 28 05; Plain	Yokohama, 15. 153 70

CHILLICOTHE.—Bloomingburg Aux., 5 50; Chillicothe, 3d, Aux., 6; Concord, 10; Hillsboro', 18 50; Marshall, 2 40; North Fork, 5; Washington C. H. Aux., 4 60, Y. P. B., 1 70, all for miss'y Bogota. 53 70

CINCINNATI.—Cincinnati, 1st, Young Men's Soc., 50; 7th Ch. Aux., 2 25; Mt. Auburn Aux., miss'y Tungchow, and L. M., 75; Walnut Hills Aux., 39; Glendale Aux., 12; Lehanon Aux., 10; Pleasant Ridge Aux., 3; Wyoming Aux., 26 65. 217 90

CLEVELAND.—Cleveland, 1st, Aux., 23 81, S. S., 50, Sarah Fitch Bd., 24 01, Boys' Bd., 3 05; Northfield Aux., 2 40 (103 27), miss'y Woodstock; Woodland Ave. Ch., Bushnell Boys, for Gaboon, 15, sch'p Bangkok, 30; Case Ave. Aux., debt of Bd., 32 26; Northfield Aux., same, 1 60. 182 13

COLUMBUS.—Columbus, 1st, Aux., miss'y Syria, 50; 2d, Aux., same, 39 20, Earnest Workers, sch'p Dehra, 20; Westminster Aux., miss'y Syria, 5 29; London Aux., miss'y Korea, 13, Finley Bd., nat. tea., India, 12 50, Franklin Clark, dec'd, earnings, Lodi-ana hld'g, 2. 141 96

DAYTON.—Oxford, Howard Bd., debt of Bd., 22 07, Busy Gleaners, same, 10; Springfield, 2d, Aux., schs. Saharanpur, 25, S. S., debt of Bd., 50; Troy Aux., sch. Mexico, 30, Y. P. S. and Willing Workers, sch. Canton, 18 75. 155 82

HUNTINGDON.—Altoona, 1st, Aux., 30, Little Workers, 6; Clearfield Aux., 9 15; East Kishacoquillas Aux., 35 28; Hollidaysburg, Whatsoever Bd, sch'p Dehra, 40; Huntingdon Aux., 50, Lilies of the Valley, 4; Lewistown, Busy Workers, 42 20; Lost Creek Aux., 5 40; Mifflintown Aux., 14 31; Penfield, 13; Spruce Creek Aux., 280. 529 34

JERSEY CITY.—Paterson, 2d, Aux., 60; West Hoboken, Workers, zenana work, 65; West Milford, Willing Workers, Chenanfou, 30. 155 00

KINGSTON.—Bethel Bd., Zacatecas hld'g, 3 44; Forest Hill Aux., miss'y Korea, 2. 5 44

KITTANNING.—Marion Aux., 15 68; Rural Valley Aux., miss'y Dehra, 15. 30 63

LACKAWANNA.—Athens Aux., sch'p Sidon, 12 50; Coalville Aux., miss'y India, 22; Honesdale Aux., sch'p

Beirut, 40; Pittston, 1st, Parke Bd., 10; Plymouth Aux., sch. Syria, 17 50; Seranton, 1st, Aux., 75, Juv. Miss. Asso., miss'y Beirut, 125; Seranton, 2d, Aux., miss'y India, 16 25; Golden Rule Bd. (sch'p Mynpurie, 30), 54 49; Washburn St. Aux., 12 60, Gleaners, sch. Kefie Sheema, Syria, 19 50, Kefie Sheema Bd., same, 13 50; Towanda Aux., miss'y Benita, 50; Troy Aux., same, 20, Birthday Bd., sch'p Allahabad, 8, Willing Helpers, sch'p Tripoli, 12 50; W. Pittston Aux., 12 50, Y. P. B., sch'p Canton, 3; Wilkesbarre, 1st, Aux., miss'y India, 100. 624 34

MAHONING.—New Lishon Aux. (sch. Saharanpur 50), 80 00

MARION.—Delaware, Gleaners (Korea, 5). 35 00

MONMOUTH.—Beverly Aux., B. R. India, 27 50; Cream Ridge S. S., debt of Bd., 5; Jamesburg, Rhode Hall Bd., sch'p Futchgurb, 30. 62 50

MORRIS AND ORANGE.—Boonton, Busy Bees, sch'p Benita, 12 50; Orange, 2d, Heart and Hand Bd., Miss Clark, dec'd, Sidon Sem., 25. 37 50

NEWARK.—Bloomfield, 1st, Aux., miss'y and sch'ps Canton, 116 25; Bloomfield, Westminster Boys Bd., sch'p Canton, 15; Caldwell Aux., sch'ps Canton, 30; Montclair Aux., miss'y Kolhapur, 100, Boys' Bell Bd., sch'p Tungchow, 20; Newark, 1st, Aux., sch's Syria, 144 30, Stearns Mem. Bd., 2, sch'ps Sidon, 100; Newark, 3d, Aux., miss'y Canton, 91 86, Crusaders, sch'p Canton, 15, Mrs. E. M. Douglass, sch'p training sch. Canton, 15; South Park Aux., miss'y Canton, 115 26; Central Aux., sch. Canton, 50; Roseville Aux., miss'y Canton, 70; High St. Aux., miss'y Canton, 67 75, L. M. 25; Col. at an. meeting, 25 (980 42), less printing annual report, 51 50. 948 92

NEW BRUNSWICK.—Dayton, Mrs. Dickson's Bd., Zacatecas hld'g, 8 25; Ewing, Mrs. W. H. Lowrie, debt of Board, 50; Pennington Aux., zenana work Etawah, 14 23; Trenton, 1st, Aux., miss'y Yokohama, 200; 4th Ch., Inf. Sch., printing Allahabad, 15; Prospect St. Aux., Sao Paulo sch., 30. 317 48

NEWTON.—Andover Aux., 4; Belvidere, 1st, Aux., zenana visitor Lahore,

40, Willing Workers, 20; Blairstown Aux., tea. Canton, 15; Hackettstown Gleaners, 20; Stewartsville Aux., sch. Saharanpur, 12 50, Mrs. Nurse's sch. Liberia, 20. 131 50

PHILADELPHIA CENTRAL.—West Arch St. Ch., Y. P. Soc., debt of Board, 2 00

SHENANGO.—New Brighton Aux., miss'y Siam, 10 00

WASHINGTON.—Cross Creek Aux., miss'y India, 50; Forks of Wheeling Aux., miss'y Tunghchow, 12; Frankfort Aux., med. fund, 14 63; Washington, 1st, Aux., miss'y India, 75, Y. L. B., med. fund, 1 50, Cornes Bd., three sch'ps Mynpurie, 25, June Rose Buds, hosp. Petchaburi, 20, three S. S. classes, B. R. Allahabad, 61 11, three classes, work under Mr. Chamberlain, Sao Paulo, 43 50, Inf. Class, work Ratnagiri, 20; Washington, 2d, Y. L. B., L. M., 25, Pansy Bd., 17 25; West Alexander Aux., miss'y Tunghchow, 75; Wheeling, 1st, Aux., gen. fund, 30 40, Sidney Ott Bd., miss'y Tripoli, 31 66. 502 05

WELLSBORO'.—Farmington Aux., 7 33

WEST JERSEY.—Camden, 1st, Aux., 18 53

The Mission Bd., Gettysburg, Pa., has sent boxes to Yokohama and Sidon, valued at \$50.

The money acknowledged in June *Woman's Work* from Chester Pres. should have been \$30 instead of \$20.

The Young Ladies' Bands of Central Ch., North Broad St. and West Arch St., Phila., Perth Amboy, N. J., Prospect St., Trenton, N. J., and Pine St. Ch., Harrisburg, Pa., have sent a Christmas box to Yokohama, Japan.

Packages have been sent by several societies to Mrs. Holcomb, Mrs. McComb and Mrs. Kelso, India, to aid them in their school work.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

August 1, 1885.

WOOSTER.—Canal Fulton Aux., 3 25; Chester Aux., 10; Doylestown, 1; Shelby, 12; Wooster, 1st, Aux., 100. 126 25

ZANESVILLE.—Roseville Aux., miss'y Canton, 5; Zanesville, 1st, Aux., same, 7 40, Y. L. B., gen. fund, 3; Putnam Aux., miss'y Canton, 36 85; 2d Ch., Y. L. B., sch'p Mynpurie, 30. 82 25

LEGACIES.—Miss Harriet McCreary, dec'd, Gettysburg, Pa., 1000; Mrs. Harriet J. Marks, dec'd, Lewistown, Pa., 10; Interest on Lapsley Legacy, 50. 1060 00

MISCELLANEOUS.—Camden, S. C., Mrs. N. E. Brown, 2 50; Connersville, Ind., Mary Tate, debt of Board, 3 80; Lake Roland, Md., Mrs. Alexander Proudfit, debt of Board, 5; New Brighton, Pa., Mrs. Mary Palmer, 10, Orrin Palmer, 10, work Oroomiah; Philadelphia, Mrs. W. E. Schenck, for Zacatecas bld'g, 50, debt of Board, 5; Three little girls, for Zacatecas bld'g, 75 cts.; Trenton, N. J., Anon., 1. 88 05

Total for July, 1885, \$5,995 84

Previously acknowledged, 4,656 87

Total from May 1, 1885, \$10,652 71

W. P. B. M. of the Northwest.

ROOM 48, McCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN SEPTEMBER.

Isaiah xlii. *Golden Text for the Month*.—"He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law" (Isaiah xlii. 4).

Trace the order in which the islands have received Christianity, from the British Isles to Japan.

NEW LIFE MEMBERS.

Mrs. Ferdinand Johnson, Bay City, Mich.	Mrs. H. G. Rice, Jefferson, Iowa.
Mary Little, Wabash, Ind.	Mrs. Sarah A. White, Tipton, Iowa.
	Mrs. W. L. Wilson, St. Paul, Minn.

HONORARY MEMBER.

Mrs. D. C. Wright, Mendota, Ill.

NEW AUXILIARIES.

Blue Grass, Ind., West Union Ch.	Independence, Iowa, German Ch.
Casselton, Dak. (reorganized); Children's Band.	Macomb, Ill., Camp Creek Ch.
Dakotah, Ill.	North Loup, Neb., Mira Valley Ch.
Dana, Ind., Toronto Ch.	North Vernon, Ind.
Grand Forks, Dak., Pearl Gatherers.	Nugent, Iowa, Mission Band.
Hamburg, Iowa.	Shawneetown, Ill. (reorganized); Mission Band.
Hamilton, Dak.	Walhalla, Dak.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to July 20, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Bellefontaine, 8 59	er's Class, same, 60 cts.; Evanston, 65;
BLOOMINGTON.—Piper City, 6 00	Y. L. S., sal. Miss Jacobs, 100; Joliet,
CAIRO.—Cairo, 5; Carbondale, 2 50;	Central Ch., sal. Miss Moore, 97 50;
H. M., 2 50; Helpers, 15; Du Quoin, 10 78;	Lake Forest, 55; Ferry Hall Soc., 75;
Walnut Hills Ch., 30; Special Collection, 1 55 (31 55).	"Thompson Gift," 25 (100); Y. P. S., 37 57;
CEDAR RAPIDS.—Anamosa, S. S. B., 67 33	Steady Streams, 9 32; Oak Park S. S., Monterey sch'p, 7 50.
Gaboon sch'r, 6 73; Blairstown, 1 85;	718 83
Cedar Rapids, 1st, 55; Mechanicsville, 88 58	COUNCIL BLUFFS.—Bedford, 4; S. S., 6;
Gaboon sch'r, 25.	Clarinda S. S., 5; Emerson S. S., 2 18;
CENTRAL DAKOTA.—Huron, Cheerful Doers, 32 28;	Greenfield Bd., 6; Hamburg S. S., 3,
Wessington, 3 80.	all Gaboon sch'r; Corning, 25; Logan, 1 25;
36 08	Red Oak, 3 15; Shenandoah, 5 70,
CHICAGO.—Chicago, X. Y. Z., thank-off., 5;	all Sac and Fox mission; Bedford, 4;
1st, 16; Persian sch., 10 (26); 2d, to prevent retrenchment, 40;	Corning, Chefoo sch'p, 12 50;
Tabriz sch., 23 50 (63 50); S. S., Gaboon sch'r, 15 02;	Emerson, 6; Red Oak, S. S., Lodiana sch'p, 15;
Burr Mission, 10; 3d, sal. Mrs. Kelso, 70;	Griswold, 5; Menlo, 6 10;
Seed Sowers, Lodiana sch'p, 15;	Malvern S. S., 4 15; Lenox S. S., 5;
4th, Y. L. S., 5; Mothers' Mite Soc., 1 82;	"Lettie," 20 cts.; Randolph, Ladies of Imogene Ch., 3.
8th, 5; 6th, Y. L. S., Rio Claro sch'p, 15;	122 23
S. S., Gaboon sch'r, 15;	CRAWFORDSVILLE.—Beulah Ch., 16 50;
Fullerton Ave., Miss Park-	Delphi, 12 50; Lafayette, 1st, 30;
	Thorntown, 10, all sal. Mrs. Van Hook; Delphi, 16 75;
	Thorntown,

Laos sch'p, 16 40; Romney, 8; Lafayette, Mrs. Ada B. Falley, Siam tea, 12; A. L. and J. M. Falley, Persian sch., 3; Newtown, 7 50. 132 65	
DENVER.—Denver, Central Ch., 48 00	
DES MOINES.—Adel, 15; Albia, 9 50; Chariton, 2 50; Des Moines, 37 50; Dexter, 2 65; S. S., 6; E. Des Moines, 12; Indianola, 6 25; Leon, 5; Russell, 5; Balance, 5, all sal. Miss Cochran. 106 40	
DETROIT.—Detroit, Fort St. Ch., sal. Miss Niclson, 35 86; postage, 1 04 (36 90); Northville, 7 33; Pontiac, Y. L. M. S., 10; Ypsilanti, 60 cts.; sal. Miss Dean, 25 (25 60); Y. P. M., 1 65. 81 48	
DUBUQUE.—Dubuque, Armor Bearers, Dehra sch'p, 30; Independence, sal. Miss Pratt, 19 63; S. S., 2 30; German Soc., 5; Pinc Creek Ch., 3 05; West Union, work at Montcrey, 2 50; Waukon, 11. 73 48	
FORT DODGE.—Jefferson, 6 00	
FREEMONT.—Belvidere, 17 60; Galena, South Ch., 29; Bd., 3; Marengo, 1 50; Winnebago, 60. 111 10	
GRAND RAPIDS.—Grand Haven, 5 00	
HURON.—Fremont, 15; Norwalk, 15; Sandusky, 15. 45 00	
INDIANAPOLIS.—Franklin, 14 91; Hopewell Ch., sal. Mrs. Bergen, 14 26. 29 17	
IOWA CITY.—Davenport, 1st, 3 35; Gaboon sch'p, 12 50 (15 85); Muscatine, Dehra sch'p, 30; Tipton, 8 25; What Cheer, 2 50; S. S., Gaboon sch'r, 3; in mem. little Eddie, 1; Scott Ch., 3 50; Summit Ch., 1 95. 66 05	
KALAMAZOO.—Constantine, 15 00	
LAKE SUPERIOR.—Florence, 6; Lodianna sch'p, 8; H. M., 6; Ishpeming, 1; Marquette, Lake Superior M. B., Gaboon sch'r, 25; Persia sch'p, 25; Menominee, 28 80; Oconto, H. M., 16 60. 116 40	
LANSING.—Lansing, 1st, 11 54; Mrs. Earl's Class, sal. Miss Nielson, 85 cts. 12 39	
LIMA.—Wapakoneta, 3 65	
LOGANSPORT.—West Union Ch., 1 50	
MADISON.—Madison, 17 75	
MANKATO.—Blue Earth City, 6; H. M., 6. 12 00	
MONROE.—Coldwater, 20; Petersburg, 1; Reading, 5; Tecumseh, 32, all sal. Mrs. McKee; Hillsdale, 2 79; sal. Miss Patton, 13 56; Tecumseh, Wide Awakes, 5 50; S. S., 4. 83 85	
OTTAWA.—Aurora S. S., for Amy, 6 25; Plato, 1st, Cheerful Workers, 6; Polo, 10. 22 25	
PUEBLO.—Colorado Springs, 100 00	
RED RIVER.—Hallock, 4 20	
ROCK RIVER.—Hamlet, 5; Morrison, Willing Helpers, sal. Mrs. Berger, 8; Newton Ch., 5; Rock Island, Central Ch., 80 cts. 18 89	
SAGINAW.—Bay City, 25; Morrice, 1 75. 26 75	
ST. PAUL.—Minneapolis Andrew Ch., San Francisco sch'p, 12; Westminster Ch., sal. Mrs. Mateer, 56 55; Y. L. B., Rio Claro sch'p, 15; 5th Ch., 2 40; St. Cloud, 9; St. Paul, Central Ch., 28; 1st, 12 20; Dayton Ave. Ch., 25; Red Wing, 15. 175 15	
SCHUYLER.—Hamilton, 3 50; Baby Ringland, 2 50; Perry, 3 05. 9 05	
UTAH.—Salt Lake, Girls' M. S., 1 00	
VINCENNES.—Evansville, Walnut St. Ch., 21 60; Mexico, 60 (81 60); Grace Ch., 15; Terre Haute, Moffat St. Ch., Monterey sch'p, 6; Upper Indiana Ch., 9; Band, 6 40; Vincennes, 11 20. 129 20	
WINNEBAGO.—Neeah, 8; Willing Workers, 7. 15 00	
WINONA.—Argo, 3 50	
MEMORIAL.—By sale of "A Brief Record," Laos mission, 1 80	
MISCELLANEOUS.—Societies — Belvidere, Ill., 1 10; Gilman, 1; Mount Sterling, 1; Peoria, Grace Ch., 1; Rockford, Westminster Ch., 1; Sterling, 1; Evansville, Ind., Grace Ch., 1; Walnut St. Ch., 1; Kendallville, 1; Lafayette, 1st, 1; Cedar Rapids, Iowa, 1st, 1; Menlo, 1; Constantine, Mich., 1; Detroit, Fort St. Ch., 1; Kalamazoo, 1st, 1; Vassar, 1; St. Paul, Minn., Central Ch., 1; Lima, Wis., 1; Misc., 1 70; for publishing Report and letter (19 80); Sale of leaflets, 54 71. 74 51	
Total for month, \$2,595 72	
Previously acknowledged, 6,784 20	
From April 20 to July 20, 9,379 92	

MRS. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

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